Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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Now Is the Time to Help

Walter Beck

"Suffer the Little Children"

Children are suffering! They are in need of clothing and shelter. We must not let this happen! The world will never be peaceful until its children are happy. We are asked to give old clothes—230,000 pounds of old clothes to re-outfit 40,000 refugees. We must not fail. Your church is the collection center, and the bundle should be sent to United National Clothing Collection, 100 Maiden Lane, New York 5, New York.

FOUNDED 1823

READERS WRITE

Chaplain Votes for Union

"Your editorial, 'Still No Union,' has just reached me from the issue of March 14, 1945. Being interested 'in fraternal relations with all branches of the one Church of Christ,' and also being in close contact with the Church of England by means of the Forces Lenten Services, which I am now conducting with the Dean at the Exeter Cathedral, I should like to take exception to your statement that, 'Naturally there can be no church union if these six points are to be requirements.' I hereby quote the six points and also passages from the *Discipline of The Methodist Church.* It is not my purpose to point out an absolute parallel, but rather to show the close affinity that exists between the two churches on these points.

"(1) All teachings from the Scriptures must be consistent with the teachings of the catholic fathers and the ancient bishops.—*Discipline,* page 3, Historical Statement: 'The *doctrine* and spirit of *primitive* Christianity have existed at different times and in different degrees in all branches of the Kingdom of Christ. They were embodied in a new form on this wise:'. Then follows a description of the rise of Methodism.

"(2) The Nicene Creed must be believed and be professed at all public worship.—The Discipline does not contain the Nicene Creed, but most theologians maintain that the Apostles' Creed is even more orthodox and contains all the points of the Nicene, which merely contains more elaborate phraseology on certain parts. If the group within the Church of England, which backs this movement, expects to have the Nicene Creed professed at all public worship, it is going to have to start with its own church for the Church of England does not officially or actually follow such practice. Incidentally, did you ever hear Dr. Houghton and The Seminary Singers render the Nicene Creed? Beautiful thing, isn't it? But I didn't mean to stray from the point.

"(3) All persons to be baptized and admitted to the status of a communicant must accept all articles of both the Apostles' and the Nicene Creeds.—*Discipline,* page 413, Article 1906, after Declaration of Faith in Wesley's Sunday Service, 'Here shall be said the Apostles' Creed.' This service was given to the American churches by Wesley as authorized for use in public worship. The Apostles' Creed also appears first in the list of Affirmations of Faith on page 420 and in Order of Worship II on page 409.

"(4) All persons presenting themselves for ordination must present evidence of orthodoxy.—*Discipline,* page 2, Episcopal Greetings, 'We wish that this publication might be found in every Methodist home, and the more so because it contains the Articles of Religion which are held more or less by all the Reformed churches of the world.' The Articles of Religion are a pretty fair statement of orthodoxy. Also page 487, Article 1921, The Ordination of Elders, 'Will you give faithful diligence duly to minister the doctrine of Christ, the Sacraments, and the discipline of the Church, and in the spirit of Christ to defend the Church against all doctrine contrary to God's word?' I answered that as you did, 'I will so do, by the help of the Lord.' That's pretty good orthodoxy too.

"(5) Complete belief in baptism as cleansing from original sin, and belief in the actual presence of Christ's body and blood in the sacrament of the Lord's Supper.—*Discipline,* page 31, Article 77, Article XVII of the Articles of Religion, 'Baptism . . . is a sign of regeneration or the new birth'; Article 78, 'The Supper of the Lord . . . is a sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.' These statements are further carried out in the orders for Baptism and The Lord's Supper.

"(6) The episcopate is the appointed means whereby, through the laying on of hands, the Holy Ghost bestows the special grace of Holy Orders.—Discipline, page 108, Article 392, 'A deacon is constituted by the election of the Annual Conference and the laying on of the hands of a bishop'; page 110, Article 401, 'An elder is constituted by the election of the Annual Conference, and by the laying on of hands of a bishop and of elders'; page 489, Article 1921, the words of the bishop to candidate for ordination as he lays his hands on his head along with the elders, 'The Lord pour upon thee the Holy Spirit for the office and work of an elder in the Church of God, now committed unto thee by the authority of the Church through the imposition of our hands.'

"Of course, this does not resolve all questions concerning union. There are many aspects yet to be heard from, and not the least of these is the group within the Church of England, which is vigorously in favor of union rather than the group, which you cite, and which is vigorously opposed to union. My purpose is to call attention to the amazing points of similarity and to remind the Methodists of the statements of their parents and grandparents about the necessity for sturdy doctrine in our Church life, which is never blind to new thoughts, but which proclaims the strong faith of the Church, that is needed so much in these troublous times. Vital sociological expression comes especially from people who believe that Jesus meant what he said. The early followers and John Wesley were among these people. Thus the early followers or church fathers organized their program and their thinking so that it would maintain as completely as possible the teachings of Jesus. John Wesley reemphasized this achievement and integrated it into Methodism. Methodists have ever been extremely liberal in social action and orthodox in Christian faith and order. But there is no need to stop with the Methodists. Ask the Presbyterians how they feel about the necessity for the spirit of orthodoxy in the Christian faith. Ask the Lutherans why they are so conscious of the fact that they are a 'confessional' church and are hesitant about watering down principals in movements toward unity. As Wesley did, let us reassert our primitive faith and make it a guide to social action. His social drive brought new life to the Church of England as it did to the whole American scene. This is no time to criticize that church, rather it is the time to assert our bonds of common belief and on the points where we differ seek to find sincere ways for reunion. The whole Church of Christ cries out for the binding up of its wounds. The healing salve of Christian sympathy and understanding is one of the first ingredients that must be applied."

TAYLOR E. MILLER,
Lt., ChC, USNR.

Crusade Questions

"Now that the success of the fina in connection with the Crusade fo assured, I would like to make the criticism and appeal to some com thinking.

"It was obvious that in this m of denominational competition th bitious program of one group $25,000,000 for reconstruction of th ination's material losses due to the be matched immediately (as it has other groups for the same purpose. each group's resources are spread t the globe in an effot to rebuild t tered outposts, we would possibly or four inadequate structures built pean and Asiatic communities whe little Christian foresight and a p funds, we would have created on and effective church. In conjunc this there would also be the resulti tion of preliminary research costs, subsequent maintenance.

"If the Protestant Church ever take a foremost place in this New to influence the peace conferences Christian principles, we must have this unification among our leadin inations.

"I firmly beliere a majority of P are eager for a United Church. T ences separating three or four of o Protestant denominations are amazi What is keeping us apart? Cannot odists lead the way in this holy ente

Sincerely,
KENNETH W. NE

Sibley Hospital

(Copy of letter to Editor of *Central Advocate*)

"I have just read a re-print of torial on *Sibley Hospital* in the Z ALD for Mar. 28th, and I am writi press my gratitude for your forthri against race prejudice. Your edito clearly, unmistakably—a prophetic this day of great need for understan the active implementation of the ki God across race lines. May God further your efforts!"

Yours very sincerely,
(Rev.) S. G. SPOTTSV
Minister, John Wesley C
Washingt

"I have just finished reading t about Sibley Hospital in the last ZIONS HERALD. I am glad that the tr this hospital is at last coming to t tion of our Methodist people. Eve was a student at Lucy Webb Hayes Training School I have known tha gro has been refused to this so-call tian hospital. Many times I have apologize for Sibley when speakin work of our former Woman's Ho sionary Society. I refer, to speakin New England but in Pennsylvania.

"I should like to know if Sibley project of our Woman's Division tian Service, and if so, why we bo a chapter on the Negro in our stu as long as conditions like this exist average citizen 'actions speak lou words.' I believe that the white M ministry of Washington and vicin known about this situation for year wrong with them—are they afraid congregations?"

Sincerely,
DOROTHY EM

The Church and the War

is easy to assume that religion takes "time out" during war years and that what religious devotion is shown f the emergency variety. ZIONS HERALD has invited plains and pastors to send us news of how Christianity eing applied in work with service men and women, presents here a series of excerpts from the many re- s to our invitation.

ead these paragraphs taken from a letter written by /c (EN) Donald Luther to his pastor at the Methodist irch in Webster, Mass.

Does it make any difference that these pew planks are sup- ed by ammunition cases? True, they make benches that are ntly higher than the old comfortable rocking chair. The handles and covers are still on the cases, but their contents have long been expended in securing the very spot on which the chapel now stands.

aplain Robert Leslie, enroute to a service

"Does it make any difference?—The ammunition cans (supports for the pews) slide a little, making a metalic scrape enever the congregation stands to raise its voices in song or en our Catholic brothers kneel to pray. When a congregation sts itself back in its seats, the metalic sounds occur again.

Are we disturbed because the Chaplain is a minute or two ? The early morning rain has caused slippery roads, spinning eels, and treacherous curves as our chaplain dashes from one ice to another. A chaplain here has many services to conduct Sunday morning. We sing an extra stanza of "What a Friend Have in Jesus" or "Jesus Calls Us O'er the Tumult" or maybe, Love to Tell the Story," while the chaplain enters drenched h rain.

Are we disturbed by a short wait while our chaplain removes raincoat and waterproof hat. We wait while he removes his skin" overall pants and neatly folds them. These he places the 16 inch cannon shell case which stands about 4 feet high l forms the speaker's rostrum. He removes a bible from his f case, and opening it, places it on his neatly folded "oilskin" rall pants.

Disturbed? No! These things do not disturb us. All these les add to the service. They seem to impart a feeling that all ough the ages there have been difficulties that must be over- ne in order for Christian people to worship the God of their ice. It gives us a sense that must have been present in the lier days. We, American men in the year 1945, are fighting, and dying, for a religion of our own choice. We would not s our chance to triumph over these small things, so that we y worship. Winning a victory over small disturbances gives the experience necessary to tackle and triumph in new and ater responsibilities. Is it any wonder that a tear drops from eye of the fellow next to me? Does it disturb me in my medi- on? Not at all, because I know what it means. Neither is *he* turbed when a tear falls from my eye because he knows that too, have been with the people I love. Through some great wer, unseen but not unfelt, the miles of ocean and land are versed, and we are worshiping with you, and you are at our e."

Some of the service people are getting new ideas about ssions, too. Dr. and Mrs. Robert M. Pierce, of the Mil- n Parkway Church, Milton, Mass., are very proud of a ter they got from their son John, who is in the South Pacific. John had been exposed to many foreign missionary talks in his Dad's various churches, but it was a new idea to him when he saw the real results of the pennies he had put into the missionary collection. Here are some paragraphs from his letter:

"Well, I had an experience the other day just before we left the last place we stopped, which I know will interest you. I visited a Protestant Mission in as wild and remote a part of the world as you can imagine. I'll tell you about it so that you can pass it along to anyone else who might be interested. I have always been a little skeptical about how much good missionary work is doing, but now after having seen one in operation out here I can surely say they are doing a wonderful job.

"We started out in an Australian boat and went for a long trip up into a bay, weaving our way along among the coral reefs. When we first sighted the village it was just a cluster of huts along the shore. Usually you can smell a native village as soon as you see it, but the Mission villages are clean, likewise the people. These people are Melanesians and Embogoes and Negritos who not so very far back were head hunters, cannibals and extremely savage.

"We pulled into an old wharf where there were neat little white buildings and a saw mill running. The water is unbelievably clear, and just shimmers with flashing changes of bluegreen and yellow. Off the boat we went and started up a steep hill. On the way up we passed homes with wood walls and thatched roofs, children playing in the yards, clean and happy. The people all wear very little, as it is hot, and I mean real hot (not just an extra warm summer day). The men wear a wrap around like a sarong from the waist down. The women wear a grass skirt only, or perhaps flowers in their hair. Some of the women (older) do wear a dress-like gown.

At the top of the hill we found the church and the Mission house, where 20 or 30 people were gathered talking to Mr. Abel, the missionary. He is white, was born on the Island and succeeds his father in carrying on the work.

"The Mission (Kwato) has been there for fifty years. We took pictures and talked with everyone around. It does seem funny to have them talk excellent English. At first you are a little embarrassed by the lack of clothing on the women, but you soon get used to it. I had a fine half-hour with Mr. Abel. The church is open air style, with a high peaked roof, and has the kind of romantic tropical view that you see in the movies. The architecture is Papuan. They ring the bell on Sunday morning and everyone comes. The atmosphere is really one of quiet and seriousness. Everyone in the congregation takes a turn at preaching the sermon. (How about trying that, Dad?) I think myself they all appreciate their church more for participating in the pulpit.

U. S. Army Religious Service for natives of New Caledonia, conducted by Chaplain Lonnie Knight at French Protestant Mission

"If Kwato Mission is a sample of what Missions are doing all over the world for native peoples, why doesn't someone take a color camera and get a dozen lectures together to let the American church people know how much good their money is doing? I know whereof I speak, too, because we left the Mission and went across the straits in an outrigger canoe to a non-Mission village. It sure was different. The houses were thatched, with no walls or only flimsy bamboo, the floors were dirty, the people dirty, in poor health, teeth all red from chewing betel nut, chil-

dren running around without care, and a general impression of a community of baboons. They live like animals without the help of missionaries. In this village there was a native teacher who had been there only a short while. The life span for these natives is 33 years. A Mission set up here would prolong life and make people out of near-animals. I'm all for it."

Out on the Anzio Beachhead, Chaplain Raymond E. Spears conducted a Christmas Service that was broadcast to all of the U. S. forces in that theatre of the European war. Chaplain Spear gave a very fine Christmas sermon that would have thrilled any audience—but his prayer, which we quote here, was one which the men must have really prayed too:

"Our Heavenly Father, we thank thee for this day that is set apart and these few moments for a united worship with Thee. We may not be together in one congregation in the physical, but can be spiritually, and can lift our hearts to Thee wherever we are. We thank Thee for the friend we have in Christ who is with us at all times if we but take Him unto ourselves. May we be mindful of the significance of this season of the year, and the things for which it stands.

"Help us to be worthy to be one of Thy followers and, with Thy help, we may become leaders of men in the way of life, truth, and honesty. Forgive us our shortcomings in the past, and heal the wounds of our spirits which we have caused. Grant us the power, strength, courage, and wisdom to do Thy will, and may we accept our individual responsibility for our fellowmen and the world. May Thy followers do their part, and may they be heard in making this world a happier and more peaceful place in the future. May we do our immediate and particular tasks the best we can, keeping that cross continually before us.

"Help us not to forget Thee, so that we may call upon Thee in all walks of life, in sorrow and in joy. Be near our loved ones at this time. Protect them and may They too, find consolation in Thy spirit. Be near to those whose loved ones have gone from this life. Comfort them in knowing that the spirit is beyond the control of man to destroy, but is in Thy hands. Be near those who are suffering in the hospitals, and may they find a renewed strength in knowing Thee.

"Come close to us in the few minutes that we are sincerely consecrating to Thee, and may they be our mountain top experience. We ask these many things through Jesus Christ, our Lord. Amen."

Chaplain Raymond E. Spears and some of his Christmas Congregation, somewhere in Italy

Chaplain Karl B. Justus, of the Third Naval District, sent us the following human interest story. It is one of the fine indications of the close relationship that these parsons have with their men.

The Chief Yeoman of my ship, Max Ansbaugh, Jr., was affectionately called "Porky" by all hands, because in him resided the fat bank of the ship. He was the first man at the table in the Chiefs' Quarters, and the last to leave.

He possessed a bubbling sense of humor, which made him the friend of every man jack, from the Captain down to the lowest apprentice seaman. My first contact with him was to try to him out of a lonely mood as he thought of his little da whom he had never seen. From then on, we were fast f and when I wanted someone to listen to my troubles, I tol to "Porky." A man of many abilities, he undoubtedly w of the best dancers in the entire fleet. It was inspiring to the grace and ease with which he tangoed and rhumba the next moment, he could bring down the house with play of jive and jump that would make a king jitterbug with envy.

In the stress of battle, "Porky" gave first aid to the wo and was a master at quieting, cheering and entertainin shell-shock cases which were put in a ward by themselves

At the invasion of Peleliu, "Porky" was my right-hand As casualties came aboard, he was in charge of a little that I had mustered to take charge of the wounded men sonal belongings. This little roly-poly Chief was so gent kind to the who were sh by shell and that I assigned to take ca them. At the of the first d had sixteen of men in the Com troops' ters, and wa ing for them himself. He only quieted but in a few had many of looking at brighter side For about thi hours he cont until he becam exhausted that he fainted, and I then had to take care o He soon braced up, and the next night "Porky" and I tained these lads. I played the mouth organ, and he tap d and to this amusement we added a few discordant duets.

I am a different man and chaplain because I knew "P I will never forget him.

Zions Herald salutes these men of God who ar on all the fronts of this war, serving the men and w who have come from our homes. There are hun of stories that could fill our pages every week, sho the human and down-to-earth of these "sky-pilots." Bishop F F. Lee, chairman of the General mission on Chaplains, recentl ported that less than one-four one per cent of the chaplains unacceptable. *This indicates th type of men who are servin spiritual needs of our armed are of a higher type than the p of our civilian churches!*

The natives came to see a Chaplain's news exhibit at New Caledonia

It is right that our very best m out doing this highly important It is going to be increasingly tru these chaplains will lead us and interpret the gospe quite realistic light. The service men will continue low the lead of the man who went to war with the

The three Methodist chaplains referred to in the going story are the Rev. Raymond E. Spears, meml the New England Southern Conference; the Rev. F E. Leslie, son of Professor and Mrs. Elmer A. Les Boston University School of Theology, and the Rev B. Justus, a member of the Baltimore Conference.

:'s a Long Way to Washington

James R. Uhlinger

ıe Bishops' Crusade, out of which the current Cru- for Christ has grown, demonstrated thoroughly one ficant fact: it is a long, long way from Middletown to Washington. The experience of The Methodist Church in the last two years has proven graphically that Mr. and Mrs. Average Churchmen sitting in church on Sunday are so far distant in their thoughts and realms of activity from the center of political life in Washington that they feel no need of making contact. When the need for ing to Washington was pointed out to them and all he facts were assembled for their convenience, the ›er tragedy became apparent: the average churchman not care to write to Washington to assert his opin-, even though he knew he should write and he was just how to do it.

here was nothing wrong about the challenges laid ›re the church in the Bishops' Crusade. It was one of most far-reaching, well-devised and efficiently executed ects the church has sponsored in recent years. Other ›minations in America and rch groups around the world ımended Methodism for the ant efforts, and rightly so. Yet, y fair-minded appraisal has as- ed that the masses in our rches did not respond by actu- writing as many letters as uld have been written. Tens of usands of letters were written hout doubt, but everywhere the gram went so far and then lost itself in the inertia ong the ministers and the laymen. It is probable that siderably less than one million letters were put in the ils, indicating that less than one in every eight members ıe through on the idea. Of more concern at this mo- nt is the knowledge that no on-going enthusiasm has n generated in sufficient amount to express itself spon- eously in these months which have followed. Herein ›ne of the real tests of a successful venture.

Many churches made sincere efforts to prepare the nds of the people in the congregation, conduct study ırses on the new world order, emphasize the need of iting, and even provide the opportunity and the ma- ials for writing. The pleas for letter-writing went from uesting—to urging—to begging—to cajoling—to weak ignation. More than one layman said when the last ›eal was made, "Pastor, I would like to write a letter, I still do not know what to say or how to say it, and wouldn't do any good if I did say it!"

Those in touch with Washington know that it does ke a world of difference with important officials in t city when good common folks back home open up ir hearts in frank letters written in a friendly manner. plinger pointed out in "Washington Is Like That," the portant observation that there are almost no native-born ashingtonians. Practically everyone there has come m the forty-eight states and their roots are spread ough all the country. The common greeting follow- the introduction to a stranger is, "And where are you from?" The Capitol is not a separate entity in itself; it is the United States in miniature.

The Bishops did both the church and the country a constructive service in sponsoring the original crusade which was designed to bring Washington and Middletown closer together.

The Crusade for Christ opens now when the church is faced with the alarming realization that the chasm between Main Street and Capitol Hill has become almost too great to bridge effectively. The diagnosis is backed by many symptoms: the loss of faith in Congress as a representative body of the people, the recent questioning of the caliber and ability of many elected individuals, the bewildering maze of bureaucracy that continually increases in complexity, the lack of clear, forthright policies on domestic and international affairs that are shared openly without reservation as far as the public is concerned.

This "lost" attitude toward the seat of our government is prevalent at the very time when there is the least excuse for it. Never before in the history of this country has it been possible to share the happenings in Washington during the day with the men and women of the entire nation by means of the newscasts in the evening. Millions of Americans riding home in their cars from work between 5 and 6 o'clock in the afternoon learn exactly what took place in our nation's Capitol each day. Never before have so many competent reporters and news analysts made their headquarters in Washington. Never before have so many planes shuttled back and forth daily between the Potomac and every major city in this land. The means of contact and communication are improved to such an extent that there should be no chasm at all. Still, the void is deepened.

Significantly enough, scientific progress is capable of narrowing down the physical points of separation even more. Two current proposals would serve, if carried out, to unite Washington with every corner of the land and introduce every phase of American life to the Congress of the United States by first-hand ties. On the one hand, it has been suggested that the Senate should be put on the radio broadcast so the nation could hear its government in action. The other idea is that the Senate and the House should take time to see actual motion pictures taken in war areas and throughout this country as a means of securing primary evidence on vital subjects under consideration.

Strange to say, Washington itself has shied away from using such immediate connectives with the rest of the world. Evidently these measures would make the relationships with the home folks a little too close for comfort! The gap between Middletown and Washington certainly is not technological; it is psychological and emotional—and political.

That part of the Crusade for Christ that deals with the building of a new world order is one of the greatest opportunities Methodism ever has had to assert its power and influence. God leading us, once again the people called Methodist shall arise to exert their efforts in saving and purifying American democracy. In the same spirit Methodist forefathers once established democracy and

(Continued on page 233)

A Spring Prayer

Cecile Houghton Stury

Lord—wash me clean as the rains begin—
Plant deep the seeds of thy life within:
Old habits and sins—may they fall from me
Like dead brown leaves of this knotted tree.

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Mr. Roosevelt, Be Firm!

Both Mr. Roosevelt and Secretary Stettinius have been justly criticized for their lack of decisiveness in dealing with Russia. Russia does not understand democracy, and cannot be expected to be democratic in its diplomatic policy.

We Americans have assumed too much about everybody's democratic nature. We must be patient, yet firm, in expressing our unqualified insistence *upon the right of all people to have their opinions considered.*

The Lublin government, does not represent Poland. We must not allow it to be "slipped in" for purposes of expediency. On the other hand, no government of Fascist brand should be allowed to represent Poland. No government should be allowed to speak for Poland or any other nation, unless that government has derived its powers from the people.

Mr. Roosevelt, who really is the acting Secretary of State, should speak out firmly *now* to make our democratic viewpoint understood.

A Subject "Slurred Over"

The British Lessons Council is to be congratulated on its decision to include in its Sunday school courses the subject of Christian teaching on sex morality. It is appealing to Sunday school teachers to "deal sympathetically and frankly with any questions about sex and allied subjects arising incidentally from the lesson or from the Bible reading," and in no case to let the subject be "slurred over or an answer avoided." It is unfortunately true that sex questions have been almost universally "slurred over" in the churches. Nobody wishes the churches to go back to the times when the sex question was indeed referred to frankly, but always as a settled question—as a question in regard to which, to speak bluntly, sin and sex imm ity were presented to young people as almost sy mous terms. A generation has arisen which dem something more than that. It demands a much cl and detailed definition of sex immorality than which apparently satisfied the older inheritors o Puritan tradition. The churches must not be a to face this demand. They must not think tha cause the younger people want a definite and reas account of Christian sex morality that they are seeking an excuse for immorality. There is a p sound principle to work upon in this connectio is to have a courageous belief that what youth is not an excuse for being bad, but a reason for good.—Editorial, *The Christian World,* London, land.

Kill the Rumor

Dr. Walter Van Kirk, the Federal Council's best public relations expert, said at a meeting of Religious Press Association in Philadelphia last that *isolationists are responsible for the rumors calling off the San Francisco Conference of United Nations.*

Obviously this is the sort of rumor isolatio would use in their present back-to-the-wall s We must kill that rumor!

Russia is vitally concerned about the success o Francisco, and said so last Wednesday morning official broadcast from Moscow.

We churchmen must not let down one iota no our prayers and political action for the buildi world peace. Let us keep up our Crusade efforts our very best intellectual preparation for this important conference.

Mr. Dulles Goes to San Francisco

First Senator Vandenburg, then the State De ment asked John Foster Dulles to attend the Francisco Conference as an advisor, but Mr. D refused because he felt that his presence there w be interpreted as partisanism. He is chairman o Commission on a Just and Durable Peace of the eral Council of Churches, and has done one o most significant pieces of work any churchman do in leading the thought of American Protestan because of this work, Mr. Dulles felt that he s not go to San Francisco. But the State Depart urged him again to go as advisor to the entire U States delegation. Mr. Dulles considered the m for several days and consulted with Federal Co leaders as well as Republican Party leaders b finally accepting the invitation.

We are thrilled at the news that this great will be on hand to advise our nation's delegates does not go as a Protestant or as a Republican, he as a great Christian statesman whose wisdom is in the highest respect by leaders in the great wo

ıg world peace. He goes with the high praise :vout prayers of thousands of people all over tion and the world.

On With the Crusade !

elegram last Saturday from Bishop J. Ralph , indicates that the financial aspect of the Cru- as gone over the mark and that the total now ed is $26,041,000. *This is an amazing accom- ent!* Some sections of the nation are not repre- in this success, but we are confident that those ıs will press on with added determination to he amounts that they have been asked to con- .

at success must be prayed for now so that the objectives of our great four-year program may lized. We are set at once on the launching of ıilding of a better and bigger church school. ınnot face the future with any certainty until gin all over to train our children and adults in eaning of the faith.

Liberal Arts Colleges

: war has hit the liberal arts colleges hard. The ıt body has been reduced to the vanishing point. ty members have been placed on leave or have d Government or military service. Important s, and sometimes whole departments, have been ed. Almost every small institution is operating a substantial deficit. Nevertheless, the liberal olleges are not pessimistic about their future. though campuses are virtually deserted and ooms are empty, college leaders are looking l to a brighter post-war period. Nearly every ıtion has one or more faculty or alumni com- es at work, mapping plans for the days to come the young men return to their studies.

w courses are to be added, particularly in the of international relations, in Oriental culture n the Russian language and civilization. Many ges have used the war period as an opportunity aluate and analyze existing programs. When comes they will be in a stronger position to es- h a sounder, more vigorous curriculum.

amples abound. For the last two years Colgate een re-studying its plan of education and has ed a revised "Colgate Plan" which will go into this fall. Clark University has issued a compre- ve report calling for the retention and strength- of the liberal arts program. Allegheny College ising its curriculum, putting emphasis on inter- nal relationships and foreign cultures. President r of Colby, expressing the point of view of many s colleagues, observes that "while a purely voca- l training will appeal to a great many of those have gone through the experiences of war, there e a certain proportion who will sense the need of alues which only a liberal arts education can af- ford." With academic practices and the curriculum shaken by the war, many changes can be expected, but the colleges are confident that their own alumni and friends of higher education will rally to their support and provide the necessary funds to continue in the tradition they have followed.—Editorial *The New York Times,* April 16th.

H. R. 100

An important bill before the House of Representatives, sponsored by Representative Coffee, calls for the breaking of United States relations with Franco Spain. Your editor has supported this move because he believes that if we are to have world peace we must see to it that no further tolerance is granted to the kind of force that created this war. Franco has proved himself to be anti-democratic and has shown that he will be ruthless in his defense of his dictatorial methods. Reports indicate that Franco and his henchmen have had much to do with the eruption of Argentine Fascism; it is also clear that the people of Spain have been starved in order to send food and supplies to Hitler's armies. *Franco is responsible for this!*

Write to your Representative now and urge him to support the Coffee Bill, H. R. 100. This is a matter of business that ought to be cared for prior to the San Francisco Conference of the United Nations.

Rochester at Memphis

The Memphis (Tenn.) Civilian Censoring Board, according to the Associated Press, has banned the showing of a picture in which "Rochester," the justly famous and greatly loved Negro actor takes part. The reasons for refusing permission to show the picture were chiefly centered about Rochester's alleged familiarity with white people.

One is left without proper adjectives at a time like this! The Memphis board has shown the sort of malicious prejudice that caused one Adolph Hitler to be popular. The sad part of it is that the board will have many friends supporting its action—and some of those friends will be church people. Our only hope is that the world will prove to this esteemed body of Americans that their action is not only unAmerican, but totally unChristian.

Dr. Channing Tobias, Negro leader of the National Y. M. C. A., recently pointed out that much of the best activity in healing the wounds of race hatred is taking place *outside the church.* Secular groups, labor unions, political clubs, and the like, are showing themselves to be more congenial to the Negro than some organized churches. Dr. Tobias said that we in the churches were making great strides, and that we were doing a good work of leadership in solving the race problem, but that we have much to do in really practicing our preachments. What an opportunity for the churches of Memphis!

The Church School Lesson

WILLIAM G. CHANTER

International Uniform Lesson for April 22.

THE FOUNDING OF THE NATION.—Exodus, Numbers—especially Exodus 18-20; Acts 7:17-44.

This lesson might be made a study in the foundations of national greatness—what makes a nation great?

I. LIBERTY. *I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.* Exodus 20:2.

Israel could not begin to be a nation until she was free. The covenant with the Lord God was not made in Egypt, nor were the Ten Commandments given in the brick yards. Slaves ruled by the lash, whose great motive is fear, out of whom self-reliance and independence have been bred and beaten must be set free before God can begin to make of them a great nation. This means that a nation is more than a huge mass of people who follow the same leader, obey one command, are marshalled for the service of a single purpose. These things may be found under an autocrat ruling with iron hand and iron will a great army of slaves. The great autocracies look strong, and they call themselves nations, they are even acknowledged as nations by their neighbors, yet they are without the strength of a real nation for that is liberty. Their prosperity, their very existence, depends upon the chance of a succession of able tyrants. Worse than that, calamity can be averted from them only if their rulers have the almost impossible combination of immense egotism and moral responsibility. No man can be a successful autocrat without a vast self-confidence. With Louis XIV he must be able to say "I am the state," in an unquestioning belief in the truth and justice of the statement. Perhaps this presumptuous self confidence, closely akin to madness, has never lived in any human mind along with the capacity for self-criticism which is the basis of moral responsibility. It is hard to hold one's own power and wisdom as all-sufficient along with the realization that power brings with it the obligation to use it wisely and well.

Germany, for example, has passed for a great nation. But Germany has never known real liberty. The failure of the Weimar republic was due to the inability of its leaders to break the people of the habit of submission to authority which had grown through the centuries. Germans looked to the government to make good all the damages which the war had brought, and when it did not, they turned to the demagogue Hitler in their search for a master who would do for them what they had no thought of trying to do for themselves. This slave mentality which cries out for a master instead of shouldering responsibility, is the exact opposite of the mind of a great nation. The mentality of the free man, choosing with resolution and intelligence his leader, and then following him with equal resolution and intelligence, alone can make a great people, able to atone for its errors, to repair its mistakes, and to maintain for generations a steady and consistent attempt

> ". . . to take
> Occasion by the hand, and make
> The bounds of freedom wider yet."

II. DISCIPLINE. *If ye will obey . . . ye shall be . . . a holy nation.* Exodus 19:6.

But to set a people free from bondage is only the beginning. Israel had still to learn the lesson that obedience to the taskmaster, the discipline of the whip, must be replaced by obedience to law, a discipline freely as making for the good of all. "If" is the word choice. Otherwise there can be only a horde, masterless, leaderless, purposeless. Otherwise t be no real unity, no orderly social life, no conti tradition, none of the things which make a na make it great. But law and its discipline mean re upon the interests of classes and the desires of uals. They curb every man more or less, they sacrifices from all. The lesson of their value h been easily learned, but never has a nation be unless it has learned that lesson and learned it well icans had to learn it after they had won their dence, and our federal constitution is the outcom education in the value of a government strong to enforce its laws and make of thirteen soverei a great nation.

But if a nation is to remain great, each succeed eration must learn for itself the lesson of self-d Israel did not learn it once and for all at Sinai. T nant there made had to be renewed more than the nation grew and new conditions and new arose. We need to remind ourselves that the lib men are now fighting for is no liberty at all un liberty under the law. Each one of us must rea he who keeps the law only so long as it suits convenience is only a parasite living on the self-c of his fellows. He is not an independent citizen, his proper contribution to the welfare of the natio alone makes possible his freedom.

III. AN IDEAL. *And ye shall be unto me a kingdom* Exodus 19:6.

But freedom, even the freedom of a self-di people, cannot of itself make a great nation. D must be based on the more or less clear conscio an ideal beyond its own material welfare, an which the nation, at its best, feels obliged to be an ideal which it seeks to embody. There at S given to Israel the ideal of a nation religiously nation which was to live before God as His pri as His priests to minister for Him in the earth. the long sweep of time, how splendidly was t realized!

What does our own nation stand for? Linco of her as "dedicated to the proposition that all created equal." That is an ideal worthy of a grea Nor is it far from the ideal of Israel if God is in Maker of all men in His image, and the Autho erty. For the nation which exalts the equality liberty which are given by God is surely His s the world. In these days of a mighty struggle fo there is a challenge to Americans to gird them see to it that our nation is true to its grand ideal, that ideal and not wealth or ease the real goal o tional life. For only in the disciplined life of f its own inbred ideal lies the greatness of any pe

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LESSON FOR APR. 29, "Settlement and struggles in

The following topics might be assigned to members of the class for study and report.

1. The story of the Israelites in Canaan as a study in gers of success.
2. A study in the dangers of learning new ways of
3. A study in the dangers of broadening horizons.
4. A study in religion as a steadying power in life.
5. A study in religion as a challenge to new advan

Vacation From Pacifism

C. D. Marston

'riends have a right to ask why some of us have taken acation from preaching pacifism and gone all-out for war. Well, first I call attention to the word "vacation." ow long will that vacation last? For the duration.

Vhat right have I to take a vacation from pacifism? I s forced to do so. I belong to an un-Christian society. t Jesus has told me to be loyal to those who have the e over me and to render unto the government the ngs that belong to the government. So I pay taxes and litary services to the government. I receive from the vernment protection and security, good roads, schools, isions. But, a part of the government revenue that proles so many things for me is collected from the manuture and sale of alcoholic liquors. (Look here for an alogy to war.) I have dear Christian friends who are eiving old age pensions. I may do the same in time, t these pensions are mostly paid from liquor revenues. e are beneficiaries of the greatest curse, next to war, that s ever afflicted humanity, but not by my vote.

Ay government throws all kinds of protection and suprt around the accursed liquor business. But the governnt is stronger than the individual. Upon the governnt be the guilt! I refuse to bear it. I never tasted alcol as a beverage. I never voted for it, but against it. I n fight the liquor business, but I cannot fight the govment.

War is an evil worse than the liquor business. My govment has asked me to register for military classifican, to ration nearly all the commodities of life, to buy r bonds, to give blood, to give money to support the r. I have done all these things. I have used my office d adjoining rooms for a blood depot, and we have colted 2,240 pints of blood. So I am supporting war, the rld's greatest evil. But I did not decree the war. It ne in spite of my pacifism. It virtually stopped my cifist preaching. Pacifist preaching would tend to slow wn the war effort, they said. And, of course, it would. hat else is pacifism for, but to deter war?

Would it be Christian to slow down the war effort en MacArthur's men were dying from malnutrition d starvation on Bataan because the supplies were "too le and too late?" It was a sin to ever place MacArthur's n in such jeopardy. But that is war; it is sinful. But sn't my sin. I am not responsible to God for the "March Death" and the subsequent treatment and starvation those American boys in Jap prison camps. The governnt declared war. I didn't. The government is greater n the individual. Upon the government be the guilt! I have rendered unto God my heart, my love and my alty. I will make my conduct conformable to the same far as it is possible for me to do so. But I live in an ganized society, and it is stronger than I am. Of course, lo not have to live. I can defy society and be crushed d brushed aside as a gnat. Is that martyrdom? Is that at Jesus did? Jesus was not crucified merely because was a conscientious objector, but for His aggressive nture, His aggressiveness in love, love for the world, e for mankind.

God's Love

God never despised anything He made. He loved the ful world so, that Jesus came. Jesus was not responsible the sin of the world. No one ever suffered because of us. But He saw the sin and suffering of the world and for the love of God He took upon Him the form of sinful man. He became sin. He became conformable. He accommodated Himself to conditions in the world. How else could He help the world? How else could He die

(Continued on page 239)

It's a Long Way to Washington

(Continued from page 229)

decency in civic life and in government clear across the country in the person of the circuit rider, in the powerful redeeming force of the campmeeting, and in the high quality of Christian citizenship fostered through the humble, rough-hewn churches of the pioneer days.

To emphasize the new world order in the Crusade for Christ is no haphazard program concocted as a scheme to catch the imagination of the laymen and raise another offering. The spirit and vitality of democracy, our form of government, is at stake. The armies of American democracy may be victorious on every battle sector, only to return home at last to find democracy desolated by race hatred, ridicule of Congress, disuse of the privileges and disavowing of the responsibilities of being a citizen in a country like this. Democracy is decadent only in that the masses have taken it for granted and have failed to use its freedoms properly and accept its conditions of self-government. The division between the political center of the country and the place we call home must be bridged at once with understanding and confidence. Free people must again use vigorously the processes of government which maintain that freedom.

Perhaps this campaign of close personal communication with representatives in Washington, which has been pooh-poohed in some quarters, will be the beginning of a movement to reestablish and refortify the ideals of democracy in the minds and in the practices of the people. This is no time to cease sounding a noble note through the church: it is the time to catch a second breath and get busy in earnest!

Waldo Frank in "The Jew in Our Day" has stated the proposition in concise words: "The health of America depends on the evolution of its democracy. . . . The failure of the democratic processes in the Western world during the eighteenth and nineteenth centuries, whose final collapse was the story of the first four decades of the twentieth century, is due to the continued schism between two groups of democratic believers. On the one hand were the liberal politicalists and radical economists who ignored the psychological-religious problem of forming and freeing the whole man; on the other hand were the religionists and esthetes who ignored the social dimension of the whole man, without whose maturity within a social organism enacting justice there can be no individual freedom. . . . There is a profound split (also) between the great tradition of American life and the common American way."

So, the Crusade for Christ becomes a tangible method of giving the church a "social dimension" which will preserve the freedom of man and will provide a healthy growing culture for the soul. Religion becomes part of the social and political environment in which it has its existence. That which comes from God to free the individual, works through freed individuals in building a community of freedom which we call democracy. Loss of faith, inertia and resignation can no longer be characteristic of churchmen if the kingdoms of this world are ever to become the Kingdom of our Lord.

Chaplain Percy M. Hickcox, Lt. Col., senior chaplain of the 81st Infantry Division, now serving somewhere in the Pacific, has been awarded the Bronze Star for "meritorious achievement in combat." Chaplain Hickcox was pastor of the First Methodist Church, Northampton, Mass., before entering the Army Chaplaincy in 1941. His older daughter, Barbara, is an Ensign in the U. S. Coast Guard, stationed in Washington, D. C. Mrs. Hickcox and her other two children are living at 71 West Lincoln Avenue, Delaware, Ohio.

Mrs. L. Jane Wolpert, mother of Mrs. Guy H. Wayne of Lynn, Mass., passed away on Easter Sunday, April 1st, at the age of 80 years. She had been an active worker in St. Paul's Methodist Church, Lynn, where the Rev. Guy H. Wayne is pastor. The Rev. John L. Cairns assisted Mr. Wayne at the memorial service held in that church on Tuesday, Apr. 3rd. Interment was held on Apr. 5th in Louisville, Ky.

Miss Hsia Chih-jung, a graduate of Ginling College for Women—a Christian institution in China, founded by American women missionaries, and now "in exile" in Chengtu (from Foochow)—was the only woman among nineteen Chinese scientists recently given awards and cash prizes by the Ministry of Education for their contributions to science and technology. Miss Hsia's contribution was a formula for the processing of Chinese vegetable oil so that it may be used as a superheated cylinder lubrication and also as fuel for steam, gasoline, and Diesel engines. It has made it possible for buses—now a major method of transportation in China, especially for war materials—to be run on available native vegetable products.

The famous automotive inventor, Vincent Bendix, whose death occurred Mar. 26th, was the son of the Rev. John Bendix, a Methodist minister of the Northwest Swedish Conference. He is responsible for the Bendix drive, which made automobile self-starting practicable and which has been used in more than 65 million cars.

Bishop W. Earl Ledden, resident in the Syracuse Area, is to deliver the baccalaureate sermon at the Syracuse University commencement, Sunday, Apr. 29th, on the occasion of the 75th anniversary of the founding of the university.

The Rev. and Mrs. Herbert J. Riley, Methodist missionaries, and their two children, recently released from the Santo Tomas internment camp in the Philippines, are now en route to the U. S. for rest and recuperation. They expect to make their home with Mr. and Mrs. William Roach, of Woodland, Cal.

The Rev. Luther K. Hannum, Jr., resident Protestant chaplain at Sing Sing Prison and a member of the New York Conference, has reported that prisoners have voluntarily given the 1945 Red Cross War Fund $1,038, which represents more than 60c per man. In many cases, this is more than a week's earnings. In addition, they have given 3,050 pints of blood. There would be more donors if they could be cared for. Prisoners also are doing more than their share in the bond drives, Mr. Hannum reports.

Miss Hyla Watters, M. D., en route to China to resume missionary service after furlough in the United States, is reported by cable to have arrived in India.

Bishop G. Bromley Oxnam, resident in the New York Area, has dedicated his most recent book, "Labor and Tomorrow's World," the Fondren Lectures for 1944, given at Southern Methodist University, to "Francis J. McConnell, Bishop of The Methodist Church, whose wisdom and leadership, courage and devotion have hastened the coming of justice and brotherhood." The book is an interpretation of the labor movement in relation to the world-wide mission of the Christian Church.

New York (RNS)—Dr. E. Stanley Jones, Methodist missionary evangelist, has left this country for a three-months' preaching mission to Latin-American countries, including Mexico, Costa Rica, Panama, Peru, Chile, Argentina, Uruguay, and Brazil. He will be accompanied during part of his tour by Dr. G. Baez Cmargo, former executive secretary of the National Evangelical Council of Mexico. Dr. George P. Howard, author of "Religious Liberty in Latin-America?" will travel with Dr. Jones through Chile, Argentina, and Uruguay. Dr. Jones' tour is sponsored by the Methodist Board of Missions and Church Extension and the Department of Evangelism of the Federal Council of Churches.

The Board of Missions and Church Extension has received word of the safe arrival in India of the Rev. and Mrs. Halsey E. Dewey, returning after furlough in the United States. They are proceeding to Pakaur, where they are to be engaged in educational and evangelistic work.

The Rev. and Mrs. Harold R. Yates, of Portland, Me., are the proud parents of a baby girl, Genesta Valerie, born on Apr. 1st. Mr. Yates is pastor of the Congress Street Methodist Church in that city.

Lieut. Wm. G. Hook, Medical Corps, U.S.N.R., son of the Rev. and Mrs. Hiram W. Hook, of Danvers, Mass., has returned to the U. S. after 23 months duty in the Pacific, on an assault transport. It is understood that he is now to be stationed in Boston. Dr. Hook's father was pastor of the First Methodist Church in Medford, Mass., before his retirement in 1941.

Miss Naomi Watson, young Negro contralto, will appear in her first New York City recital in Town Hall, 113 West 43rd Street, New York City, at 8.30 o'clock on Sunday night, Apr. 22nd. Miss Watson, who is a Methodist, has been popularly received in recitals in Chicago and throughout Illinois.

Dr. T. Otto Nall was elected president of the Associated Church Press at the closing session of the annual meeting of this organization held in Philadelphia last week. Dr. Nall, managing editor of *The Christian Advocate,* succeeds Dr. Bernard J. Mulder of Grand Rapids, Mich. This association is made up of the editors and publishers of Protestant religious papers.

Mrs. G. Whitefield Simonson, widow of the Rev. Dr. G. Whitefield Simonson, is now living at 34 Golden Hill St., Milford, Conn. Dr. Simonson, at one time a member of the New England Conference, but more r a member of the New York East Conf died on Feb. 20th. He had receive tired relationship in 1931 because health. His son, the Rev. M. B. Sim is pastor of the First Methodist C Greenwich, Conn.

Dr. Edwin P. Booth, professor of Testament at Boston University Sch Theology, was one of the lecturers Michigan Methodist Pastors' School, Central Church, Lansing, Mich., fron 9th to Apr. 12th. Dr. Booth gave sev tures on "Interpreting Life Through raphy."

Dr. Ralph W. Sockman, pastor of Church, New York City, and the speaker on NBC's "National Radio program, has chosen the subject, "Ou used Gains," for Apr. 15th, and on Ap his message will be "Our Hearts' Hu "The Spiritual Significance of the San cisco Allied Conference" is the title talk by Dr. Samuel McCrea Cavert f program on Apr. 22nd.

The New York East Conference is held June 12th in Hanson Place Church, Brooklyn, N. Y. New York ference will meet in St. James Church, ston, N. Y., on June 13th. This chang the original dates is made necessary absence of Bishop G. Bromley Oxnan will be representing American Pro Churches at the enthronement of the bishop of Canterbury, and in May rep ing the General Commission on Arm Navy Chaplains and other inter-churc ies in a visitation of chaplains in the M ranean Theater of Operations.

Harrisburg, Pa. (RNS)—The opposed Dougherty bill, designed to bingo in Pennsylvania, was defeated House of Representatives here, 100 Rep. Dennie W. Hoggard (D) of Ph phia, a minister, read letters from Me Bishop Fred P. Corson and the Penns Baptist Convention opposing the mea

Washington, D. C. (RNS)—A bi viding that the Social Security amended further to permit the cove ministers of religion and other offi employees of churches and religious izations for old-age benefits has bee duced in Congress by Senator Will Langer (R.N.D.).

Albany, N. Y. (RNS)—Governor E. Dewey has issued a proclamation state observance of National Sunday Week, April 9-15. The activity is sp by the Laymen's National Committe of New York, a non-sectarian, no organization. It also sponsors Nation Week the third Monday in Octob year.

The 1944-45, $1000 goal of the Dre inary Buck Memorial Fund has been Contributions were made by the and faculty of Drew University, N N. Y. $700 has already been sent to Seminary, Foochow, China. $300

Union Seminary, Mexico. Bombings upation have forced Foochow Semland, where it is continuing its full n. The Buck Fund was established in memory of Oscar M. Buck, Pro- of Missions and Religions at Drew gical Seminary. Each fall contribu- re solicited to be sent to foreign ies.

Peninsula Conference convenes Wed- evening, May 16th, at St. Paul's , Wilmington, Del., and probably will e on Sunday, May 20th.

Baltimore Conference will begin on y, June 5th at Western Maryland Col- Westminster, Md., and plans to adjourn day, June 8th.

following schedule of radio preachers unced for Morgan Memorial, Boston. asts are heard on Station WORL ach morning at 8.10.

7—Dr. Paul R. Sheldon, Park Avenue regational Church, Arlington,

3—Mr. Samuel Coles, Superintendent urniture Repair Dept., Morgan Me- al.

9—The Rev. Norman Douglass, Social tary of Seavey Settlement at Morgan orial.

0—Dr. Arthur D. Stroud, First Meth- Church, Boston.

3—The Rev. Henry E. Edenborg, St. 's Episcopal Church, Dorchester.

4—The Rev. Arthur Hopkinson, First odist Church, Lynn.

5—The Rev. Alexander Henderson, Baptist Church, Medford.

6—The Rev. Rembert Stokes, St. Paul's can Methodist Church, Cambridge.

7—The Rev. Everett R. Barrows, Fiske orial Methodist Church, Natick.

0—The Rev. E. Raymond Hemphill, rmed Presbyterian Church, Cambridge.

opolitan Church Life, the weekly cal of the Federation of Churches of New York carries in its Mar. 29th an article by Dorothy Clarke Wilson Writing the Religious Play." Mrs. Wil- the wife of the Rev. Elwin L. Wilson, tendent of the Portland District of aine Conference.

VILLE, TENN. (RNS)—The Method- urch conducted 1,520 schools and in leadership education during 1944, n enrolment of 67,326 church work- was reported here by Dr. J. Fisher n, head of the department of Leader- ducation in the Local Church Division Board of Education. Of the number d, 48,513 completed courses for credit.

ELAND, OHIO (RNS)—The Bishops of angelical Church have urged general general agencies, and annual confer- of the denomination not to arrange tions, assemblies, and rallies where e and nature of the meeting would application for a permit from the War Committee on Conventions.

Hymn Society of America, a national ation of hymn writers, composers ublishers, which has spear-headed a gn during the past twenty years to etter hymns and better music sung churches of America, is now enlarg- membership to include ministers, irectors, organists, and laymen inter- n the use of better hymns. The Society has chapters in New York, Boston, Philadelphia, and Chicago, and is affiliated with bodies having similar purposes in London and in Chengtu, China. The noted composer, T. Tertius Noble, Mus. D., F. A. G. O., is president of the Society, and the Rev. Edgar H. Rue, 156 Fifth Avenue, New York City, is chairman of the committee securing the additional membership.

Bishop Charles W. Flint, resident in the Washington Area, announces that the Central Pennsylvania Conference will meet on Thursday, Apr. 19th, at Pine Street Methodist Church and the Junior College, Williamsport, Pa. All ministerial and lay members are expected to be present, and the usual lectures for afternoon and evening are being arranged. The program committee is omitting from this year's program all collateral meetings which would draw attendance, other than the Conference members, from outside the Conference city.

The Superior Court of Middlesex County, Mass., Criminal Session, was opened with prayer on Apr. 2nd, by the Rev. William H. Duvall, who is also chaplain at the House of Correction. Mr. Duvall is pastor of The Methodist Church in Woburn, Mass.

Employees of Methodist agencies with offices at 150 Fifth Avenue, N. Y., have their own credit union. The Rev. Harry C. Spencer is president. Other officers are the Rev. Hiram G. Conger, vice-president; Miss Louise Zimmerman, secretary; and Miss Carolyn Peckham, treasurer.

The Rev. L. A. Hunsley announces the program for the Methodist Ministers' Forum of New York City for April: April 9—Dr. G. Paul Butler, Religious Editor of the New York *Daily Mirror* and author of "Best Sermons of 1944"; April 16—Dr. Frank S. Mead, editor of *Christian Herald*—Subject, "International Cooperation." (Election of officers for 1945-46 will take place at this meeting); April 23—Mrs. C. S. Deming, member of Manchurian Mission Conference of the Korean Methodist Church—Subject, "Manchurian Awakening"; April 30—Dr. J. L. Moldenhawer, pastor of the First Presbyterian Church of New York City.

The March, 1945, issue of *The New Hampshire Troubadour,* a little journal planned by the State Planning and Development Commission of New Hampshire, and published by the Rumford Press, carried on the back cover a poem written by Bishop William A. Quayle, entitled "Nor Reckoned on the Miracle of Spring." This poem was used at the suggestion of the Rev. Edward F. Miller, pastor of the West Roxbury (Mass.) Methodist Church.

With Our Writers

JAMES R. UHLINGER, Shenandoah, Iowa; minister, First Methodist Church.

AUBREY BURNS, Dallas, Texas; poet.

SAMUEL W. IRWIN, Washington, D. C.; retired Methodist minister.

ELWIN L. WILSON, Portland, Me.; Portland District Superintendent.

C. D. MARSTON, Berea, Ohio; superintendent, Methodist Children's Home.

Crusade News

Norwich District, New England Southern Conference, is one hundred per cent, in pastors reporting and churches making some report on the Crusade. While the objective for the district has not quite been reached, it is well within sight. Dr. Earl E. Story is the district superintendent.

Of the $2263 reported by Old South Church, Reading, Mass., $1701.50 in cash has already been paid. More pledges and more cash will be turned in at an early date, the pastor, the Rev. Willard C. Arnold, states.

Although Easter was the time set for the Crusade offering at the First Methodist Church, Tulsa, Okla., the quota of $7,500 was raised before that date. With the offering of Easter Sunday, $10,500 in cash and pledges is in hand, and more will follow. The Rev. John H. Crowe is the pastor.

CHURCHES THAT HAVE OVERSUBSCRIBED THEIR CRUSADE QUOTAS

(Additional)

	Objective	*Pledged*
Manchester, Conn., South	$4162	$4500
Mapleville, R. I.	399	400
Old Mystic, Conn.	248	253
Portland, Conn.	334	361
Reading, Mass.	2244	2263
Gloucester, Mass., Prospect St.	371	500
Boston, Mass., First	1986	2003

The Homemaker's Corner

Mrs. Harry A. Burnham

Have You Started Housecleaning?

What an embarrassing question!

Someone once did a good bit of research to try and locate the culprit who first inflicted housecleaning on the sons of men. Not being able to determine who devised the torture it was finally laid at the doors of the New England Puritans, who have had to bear many unjust accusations.

There is nothing now, however,, of the old-time confusion of taking up carpets, refilling straw mattresses, etc. Housecleaning now is simply a systematic ordering of our homes to welcome a new season. Spring wants to come in and so we remove heavy draperies, take down a few pictures which may clutter up the path of sunbeams, and, gently but firmly, do away with meaningless "things."

Of course, we cannot be too poetical about all this; it does require the use of a vacuum cleaner, a dust-mop and perhaps a pot of paint.

Neither should we allow ourselves to be too selfish about it. If we can plan our work in such a way that we are not too weary when the family comes home, and, above all, if we can give them such a nice evening meal—which, with planning, may be easily prepared—that they will beam with satisfaction, they won't realize that the living room rug has gone to the cleaners, or that the furniture is slightly out of place.

It is easy to fool some of the people some of the time! Housecleaning can be fun if

"We make a plan before it starts,
Lay the route across our hearts,
Brand the plan upon our souls
Then trudge unceasing to our goals"

New Hampshire Conference

RAYMOND S. PROUDFOOT

The 116th session of the New Hampshire Annual Conference was opened on Thursday morning, April 5th, at St. Paul's Church, Manchester, N. H., by Bishop Lewis O. Hartman of the Boston Area. Abbreviated to comply with war-emergency regulations and the policy adopted in the area, the conference session was limited to two days and forty-nine representative delegates. Following the devotional period in which Bishop Hartman took as his theme, "Heart Searching," the matter of organization was considered. The Rev. Tremayne Copplestone was elected treasurer and the Rev. Reuben Holthaus, statistician.

Greetings were brought by the Rev. Maurice E. Barrett, pastor of St. Paul's Church; Mayor Josaphat T. Benoit of Manchester; and the Rev. Richard B. Pacini, president of the Manchester Ministers' Association, to which Bishop Hartman responded.

The business session was opened with a roll call of conference members. A unified report of the district superintendents followed, read by Dr. LeRoy W. Stringfellow of the Southern District. This report was highlighted by Crusade figures totaling $30,000 for the Northern District and $31,000 for the Southern District. The report carried recommendations for: a special two day session of the conference in the fall for inspirational purposes; full cooperation in the evangelistic phase of the "Crusade for Christ"; a vigorous effort to be placed on a special campaign to raise funds for the Preachers' Aid Society; and a wider and truer appraisal of values in the pioneer program of the conference in Guided Reading. Following the report, the Rev. E. A. Brewster requested the privilege of speaking for the ministers of the Southern District and expressing to Dr. LeRoy W. Stringfellow their appreciation for his excellent work as superintendent of the Southern District for the past six years. Dr. Brewster presented the retiring superintendent with a purse of money, a practical expression of the district's gratitude. Following the report of the nominating committee the conference adjourned for the morning.

The afternoon session was opened with the report of the Board of Conference Claimants, following the devotional period. It was moved that supply pastors, who had not paid their obligation to the retirement fund, not be employed by the district superintendents until that obligation had been met. The conference passed the motion.

The Committee on Ministerial Training and the Board of Conference Relations made a combined report. On motion of the boards and action by the conference the following were elected to membership on trial: Charles F. Haig, Robert A. Burbank, Milo C. Farmer, and Orville V. Warner. Two candidates were admitted into full membership: Ralph L. Hirtle and Harold B. Keir. Bishop Hartman, in receiving the candidates into full membership, warned them of "The Perils of the Short-cut." Said Bishop Hartman, "Some people are sick spiritually and no short cut will bring them health."

The conference took action to empower the trustees of the conference to dispose of the church property at Haverhill, N. H., which is no longer being used by the church. Before adjournment the treasurer, the Rev. E. B. Wilson, giving his report, stated that in the Crusade for Christ, $15,625.45 had been received from the Northern District and $17,409.31 from the Southern District.

Thursday evening was devoted to the communion service in which Bishop Hartman was assisted by the district superintendents and the Rev. Maurice Barrett, and the memorial and ordination services. Memorials were read for Theodore C. Radoslavoff, Willard Smith Frye, Mrs. Harriet Trow, and Chaplain Clyde Kimball. Three men were ordained elders: Harold B. Keir, Ralph L. Hirtle, and Newton H. Fritchley. The following received Deacon's orders: Milo Farmer, Robert A. Burbank, Curtis Smith, and Orville V. Warner. The service closed with the benediction.

The second day of the abbreviated session of the New Hampshire Conference opened with a devotional period in which Bishop Hartman stressed the importance of evangelism as it pertains to religious education. "Evangelism," said Bishop Hartman, "is not something unrelated to religious education, but is an integral part of it."

Following the devotional period the business session was called to order. Disciplinary question No. 19 was referred to and on recommendation of the Conference Relations Committee and by vote of the conference, Robert Friend was admitted on trial. There followed the reports of the Accepted Supply Committee and the Auditing Committee, both of which were approved by the conference. The treasurer of the Board of Conference Claimants reported and the report was accepted.

By order of the day, the conference went into session for the Preachers' Aid Society Annual Meeting at 11.00 a.m. Reports of secretary, treasurer and field agent were heard and the officers were reelected for the coming year. The report of the statistician was heard and Reuben S. Holthaus was reelected as statistician for the ensuing year. The statistician's report showed an increase in average attendance in the church schools of four hundred and seventy-five for the year just passed. A committee was appointed to study a plan of organization within the conference for the Blue Cross Hospitalization plan, if adopted. Another committee was appointed to make recommendation as to date of the conference next year. With the reading of the report of the Committee on Temperance it was voted to make consideration of this report the order of the day for the afternoon session at two, and the session adjourned for lunch.

The afternoon session was devoted to the hearing of reports from the committees who had not previously reported. The report of the Committee on Temperance was discussed at length. At the close of the discussion the conference adopted the recommendation of Ernest Shepherd of Concord that a member be delegated each year to attend the Yale School of Alcohol Studies and to use the material published by that group in our churches.

After hearing certain selections, the conference approved the suggestion of sponsoring the new book of its Poet Laureate, Frank P. Fletcher, to be published in the near future. The book is made up of paraphrases of the Psalms. Reports of the Committees on Evangelism, and the Sustentation Co were heard. The committee to sug Cross organization was continued ther studies of the plan and the the Committee on World Peace w The conference adopted the report provision that a special committee by the chair, be authorized to mak study of Article 2, which provided cial support for members of Civili Service groups.

In the morning session the repo Committee on Christian Social Rela been heard and the conference had record as reaffirming, "without m ervation" the Methodist Social Cre on pages 555-558 of the *1940* Disci the recommendation that a "com ministers and laymen be set up for pose of submitting to the 1946 con workable plan to establish the mini ary basis of $1500 and house for a effective member of the conferenc married and $1200 to unmarried meet the other conditions."

Following the report of the Pe mittee, Robert A. Burbank was lef appointment to attend school and mittee on Resolutions made its rep question as to time of meeting brought forth the report of the spe mittee which requested the Counci ops to schedule the New Hampshir ence early in May, avoiding Mot if possible. The place of meeting ferred to the Cabinet. The resolu tained in the district superintender were brought before the confer adopted. The journal was approve condition that it be reviewed by mittee on the Journal and the voted to adjourn following the r appointments and the singing of t hymn.

The appointments were read b Lewis O. Hartman, a hymn was the benediction was pronounced bishop.

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Henniker, Supplied by E
Laconia, First and Trinity, F.
Lancaster and Grange, G. B.
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R. G. Colby, chaplain, U. S. Army.
E. T. Cooke, chaplain, U. S. Army.
H. J. Foote, field agent, Preachers' Aid Society.
W. R. Locke, assistant professor, Cornelius Aultman Chair of Religion, Mount Union College, Alliance, Ohio.
H. E. Mayo, chaplain, U. S. Naval Reserve.
O. M. Polhemus, chaplain, U. S. Army.
N. C. Warburton, chaplain, U. S. Army.

Without Annuity Claim

D. C. Babcock, professor, University of New Hampshire.
J. E. Coons, president, Tilton Schools.
Earl Cranston, professor, Dartmouth College.
Adolphus Linfield, professor, Boston Unisity School of Theology.
E. W. Thompson, missionary work.

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BOOKS

"The Dark Night of the Soul"

"The Dark Night of the Soul" is defined by Georgia Harkness as "the sense of spiritual desolation, loneliness, frustration, and despair which grips the soul of one who, having seen the vision of God and been lifted by it, finds the vision fade and the presence of God recede." The title has been borrowed most aptly from a volume written in the sixteenth century by the Spanish mystic, St. John of the Cross.

The book is written in response to the need of millions who today "sit in darkness and the shadow of death." The book is a growth rather than a specific creation. It first appeared as a magazine article entitled, "If I Make My Bed in Hell," published in *The Christian Century* some years ago. The unusually heavy response to the article indicated that this was a life-and-death matter, necessitating a command-performance for elaboration.

The author has done a down-to-earth, realistic, up-to-date, and theologically sound treatise of the problem of evil, designed to help the tormented reach the point "when in confidence and quietness one can say, *'If I make my bed in hell, behold, thou art there!'"* (Ps. 139:8—A. V.) ("The Dark Night of the Soul." By Georgia Harkness. Abingdon-Cokesbury Press: New York. Price, $1.50.)

"Where Are We in Religion?"

"Where Are We in Religion?" is a searching question and a timely title. "Here is a new experience; the ends of the earth have been drawn together, jammed together, and the human race must learn to live together, or the human volcano now exploding will continue to erupt, as it has done twice in one generation." Joseph Fort Newton matches up the present expression of Christ with the very present spectacle on earth. He finds that expression and understanding lacking. "Is Christianity enough? . . . No, not in any content we have so far learned to give it. . . . Is Christ, then, enough?—again the answer must be, No—not in any interpretation we have achieved of His life, His cross, or His teaching."

As an army advances it must reorganize its forces from time to time. So, too, religion must reorganize its forces and resources to cope with its mission in ever-recurring new days. The author offers a wealth of spiritual, resource material by which men might see—

"Lamps of the soul the Christ has left behind
To light the path whereon He faltered not."

("Where Are We in Religion?" By Joseph Fort Newton. Macmillan: New York. Price, $1.50.)

"Avance Through Storm"

"Advance Through Storm" is a title which captures the imagination of everyone living in 1945 because our day is one characterized by advances not only on battlefields but in the other areas of life as well. But it is especially suitable for introducing a history of the expansion of Christianity in the years since 1914. In spite of the storms of the last thirty years, Christianity has made gains in expansion. This is the conclusion of Professor Latourette in the final volume of the series of seven.

This volume is the grand "Amen" to a monumental work highly praised by outstanding leaders of the church and by the literary world.

A perusal of the chapter headings is illustrative both of the advance and the storm through which Christianity has reached out. After speaking of the distinctive movements and the processes of movement, the author takes the reader through the wars of the period, the changing American scene, Latin America, the Pacific "theatre," Africa, Asia, China, Japan, and sums up the entire movement with a comparison with the record of other religions. This has a value in the field of mission study as well as in the field of Church History, because it is contemporary. ("Advance Through Storm." By Kenneth Scott Latourette. Harper and Brothers: New York. Price, $4.)

Books Just Received

Prayer Link, Devotions for service men and women. By G. A. Cleveland Shrigley. Devotional Life Press: Buffalo, New York. Price, 10 cents.

Letters to "Bill" on Faith and Prayer. By John Gardner. The Blakiston Co.: Philadelphia and distributed by Fleming H. Revell Co.: New York. Price, 35 cents.

The American Pulpit Series, 8 pocket size books. Abingdon-Cokesbury Press: New York. Price, 25 cents each or $2 for series.

New Testament Commentary. By George M. Lamsa. A. J. Holman Co.: Philadelphia. Price, $3.75.

Ruy Barbosa. By Charles W. Turner. Abingdon-Cokesbury Press: Nashville, Tenn. Price, $2.

Washington Diary

Samuel W. Irwin

At Genesee Wesleyan Seminary, at Lima, N. Y., during my sojourn there, in the later years of the last century (my first school in U. S), Professor Works in science class would say "action and reaction are equal and opposite." I could recite it blithely, but never knew exactly what it meant till I found my illustration here in Congress in recent days. Here every proposal for advance has its counter proposal, its I-agree-with-the-principal but-differ-with-the-method formula for torpedoing, and "action and reaction" are about equal and very much opposite, till hardly anything is getting done.

The Washington Star (with "fairness, accuracy, and truth" in its cartoons) recently pictured the rugged old gentleman, Congress, —irate, hair standing, eyes blazing, fist doubled, demanding "work or fight." In picture 2, less belligerent, he argues "work or go to jail." In No. 3, with wrath deflated and eyes tired, he is saying "work or no work," and at last, slumped in a chair, he murmurs—"no work."

Only agile imaginations can locate and gather enough accomplishments of legislation for a page of worthwhile comment. One radio announcer, Wm. L. Shirer, of the Berlin background, fed up, and getting tough, thrashes out with some pertinent comment on the state of the race. He calls today a "mess" that godless men got us into—when all we asked was "a decent world to live in." He charges that "stupid men would sacrifice world hope" for trivial obstructionism and risk "infernal wars" that we're "everlastingly getting into." He says cuttingly that Bankers' Associations are "for" the Bretton Woods World Bank that they could get their fingers into, but would "eliminate the World Fund for the stabilization of currency that private interests don't like." Perhaps if the rest of intelligent society "toughened up" it might help. Had the dear church "got tough" when the wolves were sabotaging the League a generation ago, infidels would not have taken over our resurrection hopes.

Tuesday, Feb. 6—Some intrepid Congressmen are feverishly paging through the old Dies reports hoping to tie up Aubrey Williams, the President's nominee for the Rural Electrification management, to Communism. While they search the soothsayer's records, a darker shadow threatens from beyond the Canadian border. Those dreadful people are going Communist—a brand of their own. Their C.C.F., says its president, swept out a corrupt machine and has taken over the government in Saskatchewan and holds 30 seats out of 65 in Ontario. A new general election is just coming up and C.C.F. still going strong. I called up the Canadian Legation to find out just what C.C.F. meant. They replied it was Canadian Commonwealth Federation and sent me pages of literature. It is for a planned democratic economy, for cooperative farming and no foreclosures, for collective bargaining, for pensions and public health under government, and is sworn to the abolition of exploitation of man by man,—and Canada already has no poll tax. Our still intrepid liberal-baiters will be exposed and defenceless tomorrow on their northern flank.

Afternoon—Senator Robert P. Taft is sponsoring a bill, says an observer, intended to block the passage of legislation that would set up a Permanent Fair Employment Practices Committee. Last week a delegation from the Senator's Ohio District, asked him to support F.E.P.C. legislation. He replied that this Fair Employment Committee "would do the colored race more harm than good." Mr. Taft had not noted evidently that in Philadelphia the negro employees, numbering around 50, that were upgraded following the August, 1944, strike, were happily at work, while the Transport Company officials reported the public acceptance of colored motormen and conductors had been excellent. And the Senator might have seen by the papers that yesterday in Maryland, Governor O'Conor urged immediate repeal of Jim Crow statutes in the state on the grounds of "justice, equalities and basic rights" and that their "colored citizens were fighting abroad." Mr. Taft apparently is beginning to lag. A ghost story like Richard Wright's "Black Boy" might spur him along a little.

Tuesday, Feb. 13—It was in a little Canadian Wesleyan Methodist Church that at five years of age I heard the Fiske Jubilee Quartette in "Steal Away to Jesus," and as Emerson might have said of it, "Beauty through my senses stole." Last night I hea Hayes in "Lit'l David" sing "H play when I'm in a strange land he went back to the little cloister-r ing me on the end of the row on he seemed to skim like one who c flying, and a tear rolled down his to the floor there beside me. I the peasant Serbian sing in a mi song something like that after years under the Sultans, but her petition of a race and in a wide perous land that ought to be the glory of freedom. When he sang as if in spite of it, "Let Me Shi Morning Star," the beauty that st the little boy in the Wesleyan Ch in the same. He sang from Bach thoven and Mozart too, but I s to have seen some haughty ones supremacy over from Capitol Hill their heads low in that Howard chapel while this melodious, pat sang "Danse Macabre," "O fair the poor folk. Long live death ity!" Afterwards I said to him, "I had sung 'The Crucifixion' too," a glowed as if the voice of his sla was echoing that song again fro past, as he replied, "I would if you me."

Thursday, Feb. 22—Congressm times complain of "scant respect" country's law makers—and I sh from adding injury and shall measured meter recite the tale of and let the "scant respect" hook o will. Dr. James Shera Montgom lain in the House, had prayed, th Message of George Washington of 17, 1796 had been read, the letter from Admiral Nimitz for the munication the House had sent hi noted and all seemed in harmo is the quiet before thunder and t a pent up dust explosion. Repub Hoffman of Michigan, harboring attitudes, takes the floor and lev first at F.E.P.C., a second at the Oaks Proposals that would police a third at the United Nations O now being forced upon us, and w prehensive sweep declares that C.I.O., the P.A.C., the Comm those who hold with Mr. Walla Frankfurter start the fight—the f again be behind the fence-row trees." Here Congressman Hook of Michigan's Upper Peninsula, compatriot across the aisle to "get with some of the good P.A.C. me

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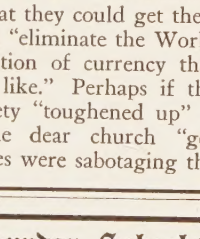

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keep down Communists" that so disturb ı. Then Democrat Rankin of Mississippi lodes upon the Democrat from Upper higan, "When I get down to the gentle-ı's level by this F.E.P.C. and Communists ı whom he associates—" and here real -pulling was on and stars mark the Con-ssional Record. So the fireside heroes ght, were separated, and gallantly waited morrow—to apologize. When the pro-lings of Congress some day are broadcast, suggested by Senator Pepper, possibly the ls will be held only in the lobby.

ut, as Mr. Coolidge used to say, the Wash-ton Monument still stands. In a 30 mile ıd it sways only 1/250 of an inch. It has led only 6 in. and remains on an even e, (unlike the Tower of Pisa that early led on one side only).

Monday, Feb. 26—Tonight Republican ngressman George W. Dondero, of Michi-, perhaps the best informed member in House on Lincoln lore, addressing a men's Club at Washington Hotel, spoke indly word for Mary Todd Lincoln in a e of war. "Though Lincoln had seven thers-in-law in the Confederate Army," l Mr. Dondero, "four of these brothers ıis wife, there was never a suspicion about loyalty of Mary herself." Her sister Emily, wife of a Confederate officer, separated m her children in Kentucky by some rapid ion advance, appealed for a pass through Union lines. Grant could only refuse it, ile Stanton suggested she take the oath allegiance. Friends urged her to thread ough North Carolina and Virginia and Mr. Lincoln. The President, learning she s just outside the District, called her to White House, and "for three days, in her low's rags, (her husband having died at icamauga), she was a secret guest of the ıcolns." When the sister left, she carried a simple pass and a quiet word from the President to "not embarrass" him. Through the four war years there was no other contact between the White House and the Kentucky family. Little Robert Lincoln was five before the Kentucky Todds first saw him.

iscellaneous Advertisements

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Getting A Kick out of Life

William L. Stidger

Out of Popular Songs

I get a kick out of the popular songs; at least some of them. I like to preach about them, for believe me, our audiences know them even if we do not. In my days I have preached on "Singing in the Rain," "Johnny One Note" and even "Yes We Have No Bananas." If anybody wants to know what I preached about through those popular vehicles, ask me. I am ready; and the themes were perfectly Scriptural at that.

Recently we have had some songs which have in them the essence of universal thinking and spiritual values. Take "Don't Fence Me In." There is a vehicle of international thinking which has in it the essence of "Unto all the World" and Wesley's "The World is My Parish." It also has in it a World Brotherhood, a Kingdom of God, and a Federation of Mankind.

"Oh What a Beautiful Morning" is just another way of saying in the vernacular what I once tried to say in "I saw God wash the world last night with His sweet showers on high." "Oh what a beautiful morning; everything's going my way." No wonder that song is popular, for it has in it the very spirit of the war's progress when "Everything's going *our* way" now. In the days of the Civil War the popular song was "Tenting tonight, tenting tonight, tenting on the old camp ground. Many are the hearts that are weary tonight waiting for the war to cease." The song writers nearly always catch a popular mood, hope and determination in their songs. That's what makes them "popular songs."

I have gotten the greatest kick of all out of that foolish, and yet *wise* Negro spiritual type of song "Accentuate the positive; eliminate the negative and don't mess with Mister In-Between." What a world of philosophy there is in that song and that line!

It reminds me of a stray waif of a verse I found one day and put into one of my collections of verses which I print on a single sheet and send out in my correspondence just to hearten my preachers and friends. It is entitled "No Half Way Doin's":

"Beloved fellow traveler, I'm holdin' forth today;
An' I don't quote no special verse in what I has to say.
This sermon will be very short, and dis here am de text:
Don't have no half-way doin's in dis worl or de next."

Vacation From Pacifism

(Continued from page 233)

for the world? Suppose He had remained in His glory which He had with the Father before the world was, yet when He saw the world's sin and sorrow, suppose out of compassion He had died there. There would have been no atonement, no redemption, no salvation in that death. That would not have been martyrdom. That would have been suicide.

After World War I, I gave my Y. M. C. A. suits, nice ones, to the Goodwill Industry. I felt that I never wanted to wear them again even on special occasions. They were reminders of war. They symbolized war; they dignified war. I hated war and the very symbols of it. I do now. But the Inferno is on again, and I see in its lurid light boys who used to be in my church membership classes, Junior Leagues, Epworth Leagues, and Sunday services, fighting, suffering, dying. For my love for them and for the love of God I would conform to any conditions; I would wear any kind of uniform just to be with them. I wouldn't last long, I know, but I would like to be with them, to help them, to live with them and for them. I thank God that so many of our young ministers have felt that way about it and have gone as chaplains. Many of our chaplains have already paid the supreme price, many more will. But I hold that there is more redemption in that kind of ministry than in preaching pacifism now.

To be a chaplain is to support the whole war system; so our pacifist leaders say and I regard them highly. Even so; then we are caught in a paradox. For, I know our chaplains also hate war. Of course, Jesus was a paradox. He was the Son of God, yet also, the Son of Man. Many of His statements and teachings are paradoxical. This is a paradoxical world. But worse than that is the paradoxical paradise in which so many are living for the duration.

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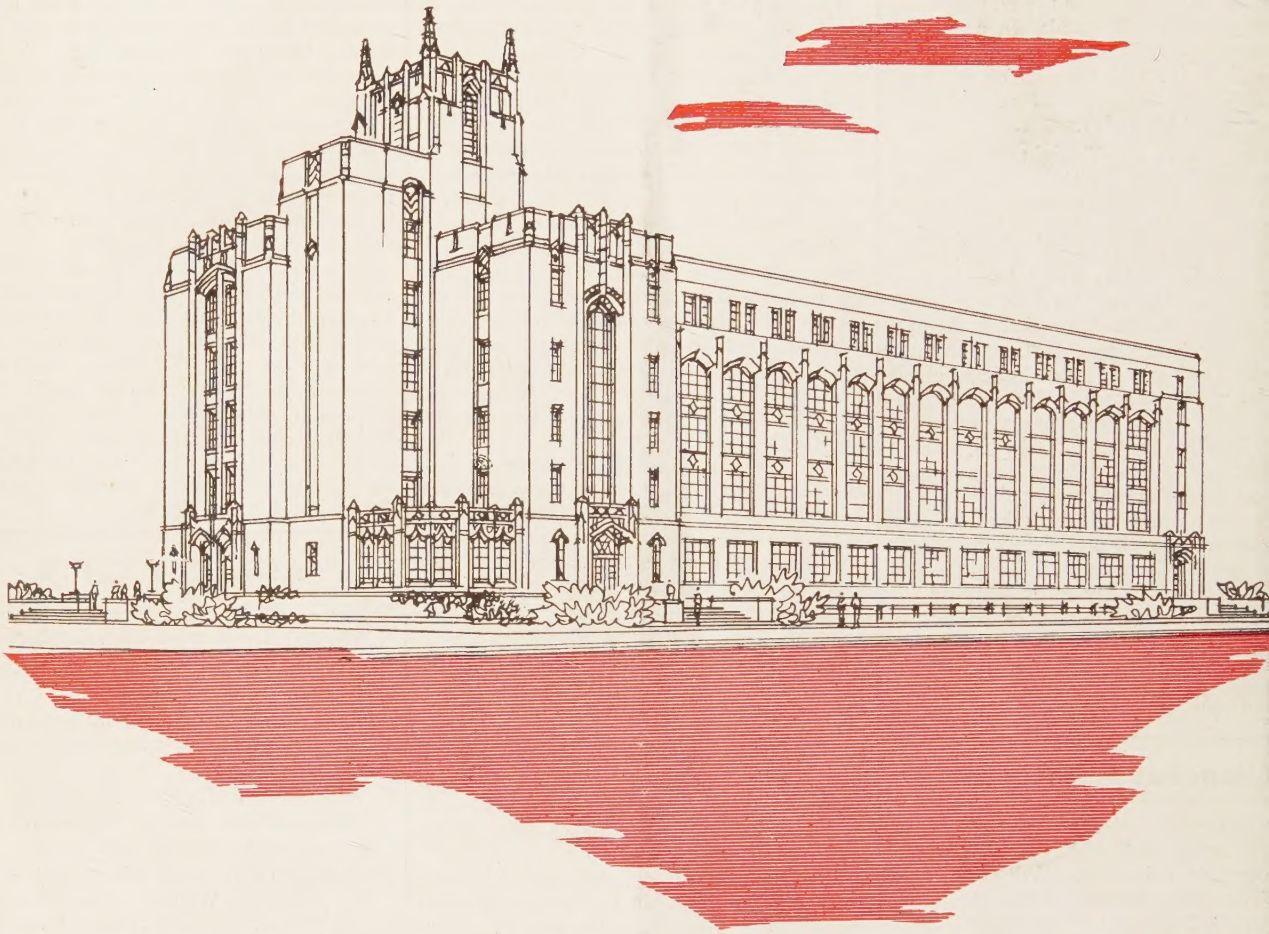
BUILDING FOR THE FUTURE

. . . TODAY



Boston University is undertaking to raise $1,000,000 for the construction of a building on the new campus fronting the Charles River to house its College of Liberal Arts.

The present College of Liberal Arts building, affectionately known as "688", is now outmoded and outgrown. It has reached the peak of its capacity.

A new building will make liberal arts education available to hundreds of additional deserving men and women including many returned veterans, and will inspire them to go forward to greater achievements in research, industry, theology, teaching, medicine, law, and every form of human endeavor.

BOSTON UNIVERSITY

College of Liberal Arts Building Fund Committee
688 Boylston Street
Boston 16, Com. 6070

Ernest G. Howes, *Chairman of Committee*
Alfred H. Avery, *V. Chairman of Committee*
Edward C. Stone, *V. Chairman of Committee*

Daniel L. Marsh, *Pres. of University*
E. Ray Speare, *Treas. of University*
Charles F. Adams, *Treas. of Fund*